

# THE CHRISTIAN VISITANT.

"NOCTURNA VERSATE MANU, VERSATE DIURNA." "BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

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No. 11.

## ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

### REFLECTIONS FOR SATURDAY EVENING.

"And Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Genesis, xiii. 8.

AMONG the selfish passions, which corrupt the human heart, and estrange it from the love of God, as well as of man, an inordinate attachment to property is perhaps the most universal, if not the most deleterious in its effects. From AVARICE, alas! how many evils have mankind experienced; how many schisms in families, extinguishing the tender feelings of consanguinity, and planting daggers and discord in bosoms which ought to be cemented by affection, and overflowing with generous sensibility and solicitude for each other! How many private friendships have been blasted, how many public wars have been excited, by the fell spirit of Avarice!

Is there nothing that can restrain this darling passion of mankind, which, in many hearts, like Aaron's serpent, swallows up all other passions, and renders its victim the cold, unfeeling, unsocial, man-forsaking and God-forsaken wretch; for certain it is, that he who forsakes his duty to his fellow-men, must expect to be forsaken of God, and an alien to the kingdom of the Redeemer?

We answer, that there is a remedy for this, and for every other evil propensity of the human heart, if man will be wise enough to seek it, where it may be found, in the Laws of God, in the lives of the patriarchs and the saints; in the example of him who endured poverty and misery, that we might be made rich in grace and glory, and who suffered the pangs of death in its most horrid form, that we might be made heirs of eternal life.

The first dispute that arose among mankind, of which property was the cause, and of which we have any account either in sacred or profane history, was that between Abram and Lot, recorded in Genesis: And in that case, how glorious an example is held forth to all succeeding ages, and particularly to the children of God, by the good old patriarch Abram. With what admiration, even at this period so distant, when so many ages have elapsed, do we contemplate the father of Israel, animated by the spirit of eternal justice, the warm and social feelings of benevolence, and the holy influence

of religion, the love of God, as well as of man. We seem to behold his venerable form, in the robes of ancient simplicity, and to hear from his lips, glowing with the spirit of humanity, of justice and consanguinity, the memorable words with which he addresses Lot, on account of the unhappy dispute between them: "And Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

If the simple fact of Abram's magnanimity on this occasion, or rather his moderation and love of justice, be calculated to excite our admiration, and to put to shame the spirit of AVARICE; the reason which he assigns to Lot, for wishing to avoid strife, is not less impressive, nor less calculated to exalt him in our estimation. Let us not indulge in strife, says the patriarch; "for we are brethren." It appears, that Lot was not, by consanguinity, the brother, but the nephew of Abram. The example of the latter, however, addresses itself with equal force to brethren in consanguinity, as to brethren of the same faith, of the same community. It conveys to both alike a just and beautiful impression of the love and fear of God, in its benign influence, producing moderation, liberality, generosity, benevolence, justice, and brotherly affection.

But in Abram we have not only an example of faith and of morals, which we are bound to emulate, to pray to God that we may be enabled successfully to emulate; but we have also an encouraging and delightful precedent of the effects of that faith and of those morals, so much to be emulated, in the blessings which were multiplied to their possessor by HIM who is the father of the faithful, the rewarder of virtue, and the giver of every good and perfect gift.

Thus we find Abram, the righteous, the benevolent and the just, the hater of Idolatry, and the sincere worshipper, though surrounded by Idols, of the only true God, the constant object of the care, and the "tender mercies" of that eternal Being. He is made the father of a mighty people: He is preserved from the worst of all human calamities in Egypt, when Pharaoh and Abimelech would have robbed him of the wife of his bosom: He conquers at Dan, rescues Lot from the hands of his enemies, and receives the blessings of Melchisedeck: To him is promised the coming of the Messiah: He is made, indeed, the stock, from whence the Virgin sprung, who gave birth to the Saviour: He is visited by Angels, who bear him a heavenly mission: He is saved by Divine Interpo-



sition, from the sacrifice of his son *Isaac*; a sacrifice, which, however painful, he was ready to make for the love of his Heavenly Father: He is cast into fire, by the tyrant and idolator *Nimrod*, and is brought out safe by the hand of his father and his God, whilst *Haran*, for his wickedness, his facility in worshipping Idols, or in bowing to *Jehovah*, as selfishness and hypocrisy, and not reason and devotion might alternately dictate, is left a victim to the tyrant, and to perish in the flames, which hurt not *Abram*! His mortal existence is prolonged to the period of a hundred and seventy-five years; yet his old age is "not dark and unlovely," but gilded by the beams of divine affection, and his lamp of life is extinguished, not in wrath but in mercy, and even in its last glimmerings, conveys to his people, and to future ages, the light of his faith, the rays of his glory, and the evidence of his being the chosen and the faithful servant of his Divine Master.

Venerable and illustrious Saint! Pious and patriarchal favourite of *JEHOVAH*! Can the night of ages obscure the lustre of thy name? Can time extinguish the recollection of thy virtues? No! for thy name and thy virtues are inscribed in the Book of Life, and on the Pillars of Eternity: And whosoever wishes to enjoy with thee, the approving smiles of saints and angels, the rich reward of God's eternal love, must emulate thy exalted goodness, and be guided by thy glorious example.

V.

\* The account of *Abram's* trial by fire, is not recorded in the Sacred Volume. We are indebted for the fact to *CALMET*, who quotes the story from *LEVI'S LINGUA SACRA*, as a specimen of Jewish narration. *Calmet*, however, does not discredit *Levi*; and the omission of the fact in the Bible does not disprove it, because such an omission may be accounted for in various ways: We know from Holy Writ, (*Genesis* xxviii. 11.) that "*Haran* died" "in the fire of the Chaldees." And from *LEVI's* tradition, as preserved in *CALMET*, we have good reason to believe, that *Abram* was cast into the same fire with *Haran*.

## DOMESTIC INTELLIGENCE.

### REPORT.

#### TO THE ORANGE BIBLE AND TRACT SOCIETY, THE ANNUAL REPORT OF THE MANAGERS, JUNE, 1815.

THE Managers of the *Orange Bible and Tract Society*, are happy to meet the members upon a fourth anniversary. The continuance of the Society, its union and perseverance in that worthy cause for which it was at first formed, together with such a degree of success as God has been pleased to grant to its exertions, are cause of thankfulness, and of renewed praise to the Author of every blessing.

The limited nature of the society's means does not, indeed, permit the board to report any very great or signal exertions in the dissemination of scriptural light; but such means as it does possess, continue to be employed towards that all-important end. During the past year, one hundred Bibles have been purchased and placed in the hands of the officers of the Society for distribution. As all the Tracts formerly bought or published by the board had been distributed, a fresh supply became necessary, and a committee of their number was ordered to prepare the draft of an original Tract to be published by the board. In contemplating the community around them, they perceived one class of individuals who appeared to have a claim peculiarly forcible upon their notice and commiseration—they refer to the Blacks, and especially such as are in servitude. The deplorable ignorance in which this class of persons are for the most part left, forms no small item in that train of evils which always follow slavery wherever it is found, and may certainly be viewed as a great cause of that profligacy of morals which too commonly disgraces this unhappy portion of our race. The board therefore ordered a Tract to be prepared expressly for their use. One thousand copies of it have been pub-

lished; it has been received by them with thankfulness, and the board have had the satisfaction to learn, that at least in one instance, it has been the means of bringing a child of bondage into the liberty of the Gospel, and the communion of the Church of Christ. They have ordered the draft of a second to be laid before them, and it is now ready for the press.

At their meeting in October last, the President of the Society laid before the board, a printed circular, addressed to him by *Elias Boudinot*, Esq. President of the Bible Society, of New-Jersey, containing a proposal suggested by that body, for forming all the Bible Societies in the United States, into one general association, and requesting the concurrence of this Society in carrying the plan into effect, by appointing persons with full powers to meet the representatives of other societies, in Philadelphia, on the third Wednesday of May, for the purpose of forming a constitution, and organizing the association without farther delay. On this proposal there was a difference of opinion in the board. The design was splendid and attractive. The union of effort, the widened field of action, the excitement of national feeling, and the probable increase of activity and zeal, pleaded strongly in its favour. But many and serious objections also presented themselves. After much debate, it was at length resolved, that delegates should be sent; but the appointment of the individuals was deferred until the meeting in February. In the interval, a communication was received from the Bible Society of Philadelphia, in which various considerations, opposing the contemplated association, were stated with candour and much force of argument. The great difference in local circumstances, between the societies here and those abroad—the great inconvenience and expense of a delegation from societies so distant—the delay and increased perplexity in conducting the business of so many societies at one annual or biennial meeting—the necessity of trusting much to individual responsibility—the danger of local jealousies—and, in fine, the legal inability of incorporated societies thus to delegate their corporate powers, were all insisted upon, as rendering the proposed plan injurious, rather than beneficial, to the cause it was intended to promote. A mature consideration of these objections, together with the knowledge which they now possessed, that the association would not be a general one, induced the board, at its meeting in February, to rescind their former determination, or at least, to take no further steps towards its accomplishment.

The correspondence of the Society, with its sister institutions throughout the Union, has been continued and considerably enlarged, many new societies having recently arisen, and others having opened a friendly intercourse with us since the last annual meeting.

Ninety-four dollars have been expended in the purchase of Bibles, and publication of Tracts, during the year now expired; and there remains in the hands of the Treasurer, (including collections made at the present meeting) a balance of 209 dollars and 68 cents.

But while the field we are called to occupy, is comparatively small, and all we can effect is comparatively nothing, the board cannot but congratulate the Society on the general progress of that great cause of God and truth, in which even the smallest participation is an honour, and the smallest effort shall in no wise lose its reward. The number of institutions for disseminating the word of life enlarges rapidly with every revolving year; the range of their exertion widens every hour; and the gladdening news of their zeal and success is reaching us from every part of the world. Is this the dawn of millennial glory? Whether it be or no, it is matter of loud thanks to our king on high. And while we praise him for the successes of others, let us strive to catch their zeal. With Christian emulation, let us resolve to take our share also in this good and great enterprise; and always remember that the endeavour to bless others is, itself, a blessing to ourselves.

ARTHUR J. STANSBURY,

[Orange County Ind. Rep.]

Clerk of the Board.

#### THE CHRISTIAN ASSOCIATION.

Last winter was formed in the neighbourhood of Hyde Park, Clinton, (Dutchess County) an Association, of which the following is the Constitution.

[Poughkeepsie Journal.]



I. The Association to be equally free to every religious denomination, and to be called "*The Christian Association*."

II. Persons to become members by subscribing their names in a book, to be kept for that purpose, and by the annual payment of fifty cents to be appropriated to the purposes of the Society, by the board of managers.

III. The board of managers to consist of the two established clergymen of the Episcopal and Presbyterian Churches, in this neighbourhood, and of four laymen, to be chosen at the annual meeting of the Society, which shall be alternately in the two churches, on the first Monday in June.

IV. The board of managers to meet the first Monday in every month, at such place as they shall agree upon, for the transaction of business; three to form a quorum, and nothing to be done but by an unanimous vote.

V. The business to consist in the purchase of Bibles and Testaments, and Religious Tracts, and their distribution to the poor, or sale at a reduced price, according to the discretion of the board; and the devising of plans for promoting the observance of the Lord's Day, and discouraging all immoral and licentious conduct in the neighbourhood.

VI. It shall be the duty of every member of this association, to learn, what families in his immediate neighbourhood are destitute of the means of religious instruction, and report the same to the board.

VII. The board to chuse out of their own number, a secretary and treasurer, whose reports shall be read at the annual meeting of the Society, and an appropriate address delivered by one of the clergy.

The above Constitution, was subscribed at once, by more than sixty of the most respectable inhabitants of that neighbourhood, and the following letter was put forth by the managers at an early meeting.

#### [CIRCULAR.]

TO THE MEMBERS OF THE CHRISTIAN ASSOCIATION.

SIR,

As you have, in common with all the respectable and religious inhabitants of our neighbourhood, subscribed your name as a member of the *Christian Association*, and must, therefore, feel yourself bound to forward its views, we, who have the honour to be managers of the same, do think proper to address to you this letter, in explanation of the objects of the Society, and the duties of its members.

The object of the Society is very plain and simple; it being the improvement of the moral and religious habits of our neighbourhood; and this we hope to effect by the distribution of Bibles, Testaments, and Religious Tracts, among those who need them, and by uniting the influence of the most respectable part of the community, in opposition to all immoral and irreligious conduct.

Doubting not of the blessing of God upon our labours, and the co-operation of all good men, we call upon you, sir, to contribute your share, and by the force of a good example, and by a judicious exertion of that influence you possess in society, to lighten the labours, and forward the views of the association to which you belong.

It is to be done, in the first place, by setting a good example; by being yourself attentive to those moral and religious duties, you wish to enforce upon others: And, in the next place, by a temperate but decided exertion of whatever influence you possess, in discountenancing all immoral and irreligious behaviour.

How you are to exert that influence, your own judgment must determine. We shall only point out how, in some instances, it may be successfully exerted.

Those in the habit of employing labourers, by enjoining upon them strict sobriety and regularity of conduct, and making that a requisite of their employment, is a rule, which if adopted generally, would lessen greatly the intemperance and irregularity of that class of society.

But among those who can most forward or retard the success of this Association, are the store-keepers and masters of public-houses,

on whom the morals of their neighbourhood do mainly depend. We do, therefore, most earnestly recommend it to them, to discourage in their stores and taverns, all intemperance and irregularity, and to adopt such rules as will put a stop at once to all such practices, which are contrary to the laws of the land, and subversive of the good order of society.

As a member of this association, you have a right to recommend to the treasurer, any poor person who may need to purchase at half price, a Bible and Testament for his family's use, and to receive Religious Tracts gratis.

And now, sir, you cannot confer a greater blessing upon this neighbourhood, than in forwarding the objects of this institution; for the poverty which exists amongst us, is the poverty which results from idleness or vice, and if we would permanently improve their condition, it must be by the improvement of their moral habits.

We conclude, sir, with reminding you, that the satisfaction of having contributed to the virtue and happiness of others, is a pleasure which will infinitely outweigh all the trouble and expense to which you will be put as a member of "*The Christian Association*."

We have the pleasure to subscribe ourselves,

Respectfully yours,

JOHN M'VICKAR, *Rector of St. James.*

TOBIAS L. STOUTENBURGH,

WALTER SKIDMORE,

ISAAC RUSSELL,

REUBEN SPENCER,

} *Managers.*

#### ELEGANT EXTRACTS.

##### ELOQUENCE OF M. BRIDAINÉ.

The ABBÉ MAURY, in his work on the Principles of Eloquence, has the following article, on the eloquence of M. Bridaine, a celebrated French Missionary. After giving an example of the eloquence of Cicero, the Abbé proceeds as follows: V.

"If there be extant among us any traces of this ancient and energetic Eloquence, which is nothing else than the original voice of nature, it is among the missionaries, and in the country, where we must seek for examples. There, some apostolic men, endowed with a vigorous and bold imagination, know no other success than conversions, no other applauses than tears. Often devoid of taste, they descend, I confess, to burlesque details; but they forcibly strike the senses; their threatenings impress terror; the people listen to them with profit: many among them have sublime strokes; and an Orator doth not hear them without advantage, when he is skilful in observing the important effects of his art.

"M. BRIDAINÉ, the man, who, in the present age, is the most justly celebrated in this way, was born with a popular eloquence, abounding with metaphorical and striking expressions; and no one ever possessed, in a higher degree, the rare talent of arresting the attention of an assembled multitude.

"He had so fine a voice, as to render credible all the wonders which history relates of the declamation of the ancients; for he was as easily heard by ten thousand people in the open fields, as if he had spoken under the most resounding arch. In all he said, there were observable unexpected strokes of oratory, the boldest metaphors, thoughts sudden, new, and striking, all the marks of a rich imagination, some passages, sometimes even whole discourses, composed with care, and written with an equal combination of taste and animation.

"I remember to have heard him deliver the introduction of the first discourse which he preached in the Church of St. Sulpice, in 1751. The first company in the capital went, out of curiosity, to hear him.

"BRIDAINÉ perceived among the congregation many Bishops, and persons of the first rank, as well as a vast number of ecclesiastics.—This sight, far from intimidating, suggested to him the following ex-



ardium, so far at least as my memory remains, of a passage, with which I have been always sensibly affected, and, which, perhaps, will not appear unworthy of Bossuet or Demosthenes.

"At the sight of an auditory so new to me, methinks, my brethren, I ought only to open my mouth to solicit your favour in behalf of a poor missionary, destitute of all those talents which you require of those who speak to you about your salvation. Nevertheless, I experience to-day, a feeling very different. And, if I am cast down, suspect me not of being depressed by the wretched uneasiness occasioned by vanity, as if I were accustomed to preach myself. God forbid that a minister of Heaven should ever suppose he needed an excuse with you! for, whoever ye may be, ye are all of you sinners like myself. It is before your God and mine, that I feel myself impelled at this moment to strike my breast.

"Until now, I have proclaimed the righteousness of the Most High in churches covered with thatch. I have preached the rigours of penance to the unfortunate who wanted bread. I have declared to the good inhabitants of the country the most awful truths of my religion. Unhappy man! what have I done? I have made sad the poor, the best friends of my God! I have conveyed terror and grief into those simple and honest souls, whom I ought to have pitied and consoled! It is here only where I behold the great, the rich, the oppressors of suffering humanity, or sinners daring and hardened. Ah, it is here only where the sacred word should be made to resound with all the force of its thunder; and where I should place with me in this pulpit, on the one side, Death which threatens you, and on the other, my great God, who is about to judge you. I hold to-day your sentence in my hand. Tremble then in my presence, ye proud and disdainful men who hear me! The necessity of salvation, the certainty of death, the uncertainty of that hour, so terrifying to you, final impenitence, the last judgment, the number of the elect, hell, and, above all, Eternity! Eternity! These are the subjects upon which I am come to discourse, and which I ought, doubtless, to have reserved for you alone. Ah! what need have I of your commendation, which, perhaps, might damn me, without saving you? God is about to rouse you, while his unworthy minister speaks to you! for I have had a long experience of his mercies. Penetrated with a detestation of your past iniquities, and shedding tears of sorrow and repentance, you will, then, throw yourselves into my arms; and, by this remorse, you will prove that I am sufficiently eloquent."

"Who doth not, by this time, perceive, how much this Eloquence excels the frigid and miserable pretensions of modern wit? In apologizing, so to speak, for having preached upon hell in the villages, Bridaine boldly assumed all the authority over his auditory, which belonged to his office, and prepared their hearts for the awful truths, which he intended to announce. This exordium alone gave him a right to say every thing. Many persons still remember his sermon on Eternity, and the terror which he diffused throughout the congregation, whilst blending, as was usual with him, quaint comparisons with sublime transports, he exclaimed, 'What foundation, my brethren, have you for supposing your dying day at such a distance? Is it your youth?' 'Yes,' you answer; 'I am, as yet, but twenty, but thirty.' 'Sirs, it is not you who are twenty or thirty years old, it is death which has already advanced twenty or thirty years towards you. Observe: Eternity approaches. Do you know what this Eternity is? It is a pendulum whose vibration says continually, Always—Ever—Ever—Always—Always! In the mean while, a reprobate cries out, 'What o'clock is it?' And the same voice answers, Eternity."

The thundering voice of Bridaine, added, on those occasions, a new energy to his Eloquence; and the auditory, familiarized to his language and ideas, appeared at such times in dismay before him. The profound silence which reigned in the congregation, especially when he preached until the approach of night, was interrupted from time to time, and in a manner very perceptible, by the long and mournful sighs, which proceeded, all at once, from every corner of the Church where he was speaking.

Orators! ye who are wholly engrossed about your own reputation,

fall at the feet of this apostolic man, and learn from a missionary, wherein true eloquence consists. The people! the people! they are the principal, and, perhaps, the best judges of your talents.\*

\* "Whoever, upon comparison, is deemed by a common audience, the greatest Orator, ought certainly to be pronounced such, by men of science and erudition. And though an indifferent Orator may triumph for a long time, and be esteemed altogether perfect by the vulgar, who are satisfied with his accomplishments, and know not in what he is defective; yet, whenever the true genius arises, he draws to him the attention of every one, and immediately appears superior to his rival."—HUME'S ESSAYS, Ess. xii.

### ELOQUENCE OF SHERLOCK.

Bishop SHERLOCK, in one of his Sermons, has the following elegant passage, which is quoted by Mr. BLAIR, in his Lectures on Rhetoric and Belles Lettres, as a remarkably fine example of the figure of personification. The author is comparing our Saviour and Mahomet.

V.

"Go," says he, "to your Natural Religion; lay before her Mahomet, and his disciples, arrayed in armour and blood, riding in triumph over the spoils of thousands who fell by his victorious sword. Shew her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirement; shew her the Prophet's chamber; his concubines and his wives; and let her hear him allege revelation, and a divine commission, to justify his adultery and lust. When she is tired with this prospect, then shew her the blessed Jesus, humble and meek, doing good to all the sons of men. Let her see him in his most retired privacies; let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare; and hear his heavenly discourse. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross; let her view him in the agony of death, and hear his last prayer for his persecutors; *Father, forgive them, for they know not what they do!*—When Natural Religion has thus viewed both, ask her, Which is the Prophet of God? But her answer we have already had, when she saw part of this scene, through the eyes of the Centurion, who attended at the cross. By him she spoke, and said, *Truly this man was the Son of God.*" "This (says BLAIR) is more than elegant; it is truly sublime. The whole passage is animated; and the Figure rises at the conclusion, when Natural Religion, who, before, was only a spectator, is introduced as speaking by the Centurion's voice. It has the better effect too, that it occurs at the conclusion of a discourse, where we naturally look for most warmth and dignity."

### ELOQUENCE OF THE BIBLE.

FROM BLAIR.

"For such bold Figures of discourse as strong Personifications, addresses to personified objects, and Apostrophes, the glowing imagination of the antient Oriental nations was particularly fitted. Hence, in the sacred scriptures, we find some very remarkable instances:—*O thou sword of the Lord! how long will it be ere thou be quiet; put thyself up into the scabbard, rest and be still! How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it*" Jer. xlvii. 6, 7. There is one passage in particular, which I must not omit to mention, because it contains a greater assemblage of sublime ideas, of bold and daring Figures, than is perhaps any where to be met with. It is in the fourteenth chapter of Isaiah, where the prophet thus describes the fall of the Assyrian empire:—"Thou shalt take up this proverb against the king of Babylon, and say, how hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke: he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea the fir-trees



rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak, and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to Hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms? that made the world as a wilderness, and destroyed the cities thereof? that opened not the house of his prisoners? All the kings of the nations, even all of them lie in glory, every one in his own house. But thou art cast out of thy grave, like an abominable branch: and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit as a carcase trodden under feet." "This whole passage is full of sublimity. Every object is animated; a variety of personages are introduced: we hear the Jews, the fir-trees, and cedars of Lebanon, the ghosts of departed Kings, the King of Babylon himself, and those who look upon his body, all speaking in their order, and acting their different parts without confusion."

### INTELLIGENCE FROM ABROAD.

*From the LOUISIANA GAZETTE, of April 25.*

#### LOUISIANA BIBLE SOCIETY.

*The Board of Managers of the LOUISIANA BIBLE SOCIETY, respectfully offer the following REPORT, relative to the progress made by the Society since its institution, (9th March, 1813.)*

THE Bibles (in English) and the New Testaments (in French) which we have hitherto circulated, are the donations of other sister societies.

From the New-York Bible Society was received, in the summer of 1813, a donation of 150 English Bibles, through the hands of the reverend Messrs. Schermerhorn and Mills. From the Massachusetts Bible Society, was received, in the month of February, 1815, a donation of 140 English Bibles, sent on by the reverend Messrs. Mills and Smith, visiting this country as *Missionaries*. By the same gentlemen, the Philadelphia Bible Society has forwarded 3,000 French New Testaments, a part of the edition of 5,000, which that society, aided by sister societies, and different individuals, has printed for gratuitous distribution among the French of the state of Louisiana, and the territories of Missouri and Illinois.

From the British and Foreign Bible Society, the parent of 1000 like institutions, existing in Europe and America, we have to acknowledge a generous donation of 1000*l.* sterling; one among many other instances of the very extended and benevolent views of that most noble institution of modern times.

*Of the English Bibles there have been distributed—*

- 64 Among 300 British prisoners in the public prison of New-Orleans.
- 30 Among 300 patients of the United States' Hospital (of whom 180 were British prisoners.)
- 31 Among 240 sick in hospitals, of the Kentucky militia.
- 31 Among 265 sick in hospitals, of the Tennessee militia.
- 34 Among 360 sick in hospitals, of the Louisiana militia.
- 8 Among 50 sick in the United States navy hospital.

193 TOTAL.

*Of 3,000 Copies of the French New Testament, received in this City, there have been distributed—*

- 2,000 Among the inhabitants of New-Orleans and its environs.
- 112 Have been sent for distribution to the county of Natchitoches.
- 42 For the county of Rapides.
- 200 To the county of Attakapas.
- 800 Copies of the French New Testament have been forwarded by the Philadelphia Bible Society and committed to the care of different gentlemen residing on the river between this city and Natchez, for gratuitous distribution among the inhabitants of their vicinity.

The want of Bibles in Louisiana has been extreme; and it will yet require a very considerable number, to supply in an adequate manner, the families which are destitute of the word of God. Had 3,000 English Bibles, and as many New Testaments, been in the hands of the managers at the beginning of the past winter, they could have been distributed in this city with the greatest facility; and it is believed, with much advantage. So good an opportunity will not, probably, occur for some time to come. Our regular troops and militia, then here, were remarkably destitute of the Scriptures.

It was very unusual to find any portion of the sacred volume among our soldiers; and in many instances, there were found an hundred sick assembled in an hospital, without having among them one Bible or New Testament.

Some of the Tennessee militia, when passing through Nashville, on their way to New-Orleans, had enquired in vain for a Bible; not one was to be found for sale; and in the month of December last, a similar enquiry was fruitlessly made in this city, by a gentleman from l'Amitie; nor is there at this moment, a Bible to be purchased in any book store in the city of New-Orleans.

The inhabitants of Florida, who are principally Americans, are generally without the Scriptures; so are the other Americans for the most part, throughout the state. It has been supposed, and it is believed with the strictest correctness, that before the transmission of a few French Bibles to New-Orleans by the British and Foreign Bible Society in the year 1813, there were not ten among the French inhabitants of Louisiana.

The manner in which the Scriptures have been received by those to whom they have been distributed is highly gratifying; and encourages the belief, that the labours of those who have united in this work will not be lost.

The Tennessee and Kentucky troops received the Bibles with no ordinary willingness: It seemed to be received by many of them as a "*pearl of great price*."

As there were not Bibles sufficient to supply even the sick in hospitals, who were anxious to receive them, it was not uncommon to see one reading aloud to several around; and at other times, two or three lying on the floor together, would be attempting to read in the same book at the same time. Some of those who had received Bibles, declared a determination to carry them home with them, on foot, 800 or 1000 miles; and rather than not carry them, they said they would throw away part of their baggage.

The French have received the New Testament with much satisfaction: It is possible that some have asked for it from curiosity; but very many have done so from a wish to *search the Scriptures*, which numbers declared they had never seen before. It must give pleasure to every philanthropic mind to learn, that the rising generation in this city, heretofore almost destitute of any book of instruction, has now a class-book used throughout our schools; that those children whose parents were unable from the exorbitant price of school-books, and the pressure of the war, to furnish them, have now a book "which has God for its Author, salvation for its end, and truth without any mixture of error for its matter."

Although the 3000 copies of the New-Testament, in French, had been received by the president of the society about the middle of December last; owing to the disturbed situation of the country, at that time invaded, none of them were distributed until about the 10th of February. After a few persons had received the New Testament,



and it had become generally known, that there were more in the hands of one of the managers, who had been appointed to make the gratuitous distribution of the whole number designed for the city, the applications were more frequent than could be supplied; a large crowd of some hundreds of people, of all colours and ranks, was formed before the house, and became literally clamorous to have "a book;" a word which was often vociferated in French by fifty voices at once.

Such an assembly, for such a purpose, never before witnessed in Louisiana, presented to the beholder many affecting scenes; the young and the old, the rich and the poor, as if alike conscious of their wants, pressed forward with out-stretched hands to receive the valuable gift. A child not more than five or six years of age, was borne in the arms of its mother, a woman of colour, pressing through the crowd, as one of the candidates for a treasure which she seemed justly to estimate; the silence and attention exhibited by the bye-standers, was immediately rewarded by hearing this infant read, in an intelligent manner, the story related in Mark 10, 13—16, rendered doubly interesting by the incidents.

As all who presented themselves for a French New Testament, were asked, if they could read, and if any doubts existed, were put to the trial—An aged black woman being asked the usual question, and requested to prove the fact, answered, that she could not without her spectacles, which she had not with her; but unwilling to depart until the object of her wishes had been obtained, she renewed her application, and observed to the distributor, "If I get a book by a falsehood, it will not be deceiving you, but God." Many persons who could not read themselves, wished the New Testament for their children, who, they said, would read it for them.

The managers have received the hearty co-operation of various individuals in distributing the French New Testaments. The reverend father Antonio de Sedilla, the curate of the parish, has taken an active part in aiding the circulation of the New Testament among the Catholics. The countenance given by him to the views of the society, is of the highest importance, from the great influence which he has among his parishioners. We acknowledge likewise, with pleasure, the aid of several gentlemen in the country; nor in any instance has assistance been refused.

The British prisoners, to whom a portion of the English Bibles were distributed, manifested the sincerest joy and gratitude: Most of them had been supplied with Bibles or Testaments previous to their embarkation for this country; and some (as appeared by a printed notification in the Testaments) by the Naval Bible Association, established as long ago as 1780; but having left their heavy baggage at their camp, on the 8th of January, the day on which a general assault was made on the lines near this city, they became destitute when made prisoners.

During the past year this society has received many interesting reports from the numerous Bible Societies now established in the United States. The information contained in them, is in a high degree gratifying and encouraging to the promoters of these associations.—Some few extracts from these valuable communications will be found in the appendix. The committee, however, cannot omit on this occasion, earnestly to recommend the perusal of such reports; they afford the best views of the design, the utility, and the progress of these societies.

Before concluding this report, the committee beg leave to call upon the society, for a cordial union in the vigorous prosecution of diffusing the light of "the glorious Gospel of the blessed God."

"The Gospel is intrusted to us, not for our own sakes only, but for the benefit of the world. We receive that we may communicate. Religion, like other blessings, is to be diffused by human agency and human benevolence. It has flowed to us through the zeal and labour of those who have gone before us; and we are bound to repay the debt by spreading it around us, and transmitting it unimpaired to succeeding ages. To this most worthy cause of God and holiness, of human happiness and virtue, a cause which can never fail, which is destined to survive the schemes of statesmen and the trophies of conquerors, let us attach ourselves with a disinterested and persevering zeal, which will prove us followers of Him who lived and died to enlighten and redeem mankind."

Great and magnificent is the undertaking in which we are engaged; great too are the consequences which we may rationally hope will be their result. Let no minor difficulties impede our progress; rather let them animate our exertions and quicken our pace. The hundredth part of the zeal and humanity of a Howard, exerted by each of us, would convey the Bible to the most secluded mansion in our country—would put into the hands of the widow, the fatherless, and the afflicted, the words of everlasting consolation. A zeal like his, pervading our institutions, would print the word of God in every language of the earth, and give to every son of Adam "the Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus." Let no objections of infidels, or pretended friends, make us hesitate or swerve from the way. Though the Bible alone, has not yet converted whole nations, it may be the first step in the grand undertaking; it may prepare the way for missionaries; and though in countries denominated Christian, much ignorance and vice remain, even after the Bible has been generally distributed, no one can say, that it may not have extirpated much which would have taken root, had no exertions been made to repress them. "The operation of the Bible, is necessarily gradual and noiseless. Its province is the heart, and its best fruits are those mild and humble virtues, which ask no notice but from the eye of God. It is enough to know, that we have sown the good seed of Divine Truth, and we may leave it with confidence to Him, whose grace descends as the dew, and who has promised that the desert and solitary place shall blossom as the rose.

ALFRED HENNEN, Sec'y.

By an omission of the copyist, at page 4, it is necessary to add, that 92 Bibles in English, besides the 198 there mentioned, have been distributed as follows:—

- 36 Among the heads of American families in the county of Attakapas.
- 12 Among the heads of American families on the Amite and Comite rivers, Florida.
- 44 To individuals of New-Orleans.

290 In the whole, and leaving the society without a single Bible in English, at a time too, in which numerous applications are making for them.

Since this report was written, a box containing 30 Bibles in French, and 12 New Testaments, in Spanish, printed and bound in an elegant manner, by the British and Foreign Bible Society, have been forwarded to the president of the society, without any letter accompanying them—a present truly valuable.

### REMARKABLE PROVIDENTIAL VISITATIONS. SELECTED.

EDINBURGH, May 15, 1815.—Some time ago, a young woman was amusing herself with an infant, at Aston's Quay, near Carlisle Bridge, Dublin. While she was sportively playing with the child, it made a sudden spring from her arms, and in an instant fell into the Liffey. The screaming nurse and anxious spectators saw the water close over the child, and conceived that it had sunk to rise no more.—A Newfoundland dog, which had been accidentally passing with his master, sprang forward to the wall, and gazed wistfully at the ripple in the water, made by the child's descent. In the same instant the child re-appeared on the surface of the Liffey, and the dog sprang forward to the water.—Whilst the animal was descending, the child again sunk, and the faithful creature was seen anxiously swimming round and round the spot where it had disappeared. Once more the child rose to the surface—the dog seized him, and with a firm but gentle pressure bore him to land without injury. Meanwhile, a gentleman arrived, who, on inquiry into the circumstances of the transaction, exhibited strong marks of sensibility and feeling towards the child, and of admiration for the dog that had rescued him from a



premature death. The person who had removed the babe from the dog, turned round to show the infant to the sympathising gentleman, whose arms were stretched out to embrace the little innocent; when, lo! it presented to his view the well known features of his own son!

A mixed sensation of terror, joy and surprize, struck him mute.—When he had recovered the use of his faculties, and fondly kissed his little darling, he lavished a thousand embraces on the dog, and offered to his master a very large sum (500 guineas) if he would transfer the valuable animal to him; but the owner of the dog (Colonel Wynne) felt too much affection for the useful creature to part with him for any pecuniary consideration whatever.

### DREADFUL CALAMITY!

PETERSBURGH, (Va.) July 21.—The gay, the flourishing town of Petersburg has been visited by a calamity, which, for the suffering, the distress, the wretchedness it has caused, may be truly termed, if language have the power adequately to paint its horrors, unparalleled, overwhelming, dreadful! Great God! to think what an awful change a few short hours have produced! How happy, how cheerful, how gay, how animated, how joyous but a little while since—how wretched, how gloomy, how desponding now! The prosperous merchant or mechanic, content with his lot, pleased with his honest gains, basking in plenty, and revelling in the smiles of friendship and the joys of domestic bliss, idly indulged the flattering anticipation, that sorrow and misfortune, long strangers to his bosom, would never twine their murky folds around him, nor mix their venom with the happiness of life.—Sweet,—though vain, delusive, fatal dream! which destroys, levels with the dust, those fairy edifices itself had made!—Where now, is that long line of buildings, from which the busy multitude would issue, as bees from a hive, in the pursuit of their various avocations!—upon which their proud lords would gaze, and triumphantly boast their solid and substantial wealth—defying the elements in their worst fury, to deprive them of! Alas! the curling smoke, which wafts their destruction to the heavens—the tumbling walls—the heaps of ashes—the groupes of miserable beings, houseless and wretched, tell where they once have stood—a melancholly wreck!

Let those feelings be excused—they spring from the heart! We, too, have had our share of calamity—we too have known what it was to be thrown upon the charity of our friends, without a home to shelter us! Yet our portion was but a drop in the vast ocean of sorrow, whose troubled waves overwhelm and destroy the fondest hopes, and blight the fairest prospect, of our friends and fellow-townsmen.

Last Sunday night, about half past nine o'clock, the cry of fire was heard in our streets—a volume of flame having burst through the roof of an old wooden building, in a cluster of lumber houses, kitchens, stables, &c. of the same materials, between Bolingbrook and Back-street—communicating instantly, the fire rose to an awful height and spread with the rapidity of lightning. Simultaneously pending its destructive fury north, east, and west, the whole of Bolingbrook and the north side of Back-street, were entirely consumed, from the intersection of Sycamore to the lane below Mr. David Robertson's, which crosses from Bolingbrook to Back-street, and from thence to the late residence of Mrs. Mary Bolling. Having reached the head of Bolingbrook, it was hoped, that the blowing up of both the corner houses would impede its progress. This was most effectually done; but so far from smothering, it seemed to aggravate the fury of the potent element. Rising with renewed vigor, in spite of every effort, the corner of the row of buildings on the west side of Sycamore and fronting the head of Bolingbrook street, one of which was occupied as the office of the *Petersburgh Intelligencer*, was soon in a blaze. The new and elegant building of Mr. Francis Lynch, next caught, and in a few minutes the whole of the commercial part of Sycamore-street, from Bank to Old-street, presented one solid mass of fire! Every effort was now made to prevent its taking hold on Old-street. The two corner houses, on opposite sides, at the foot of Sycamore, were blown

up, and their fragments levelled with the earth. But all would not do—seizing north and south at the same time, the flame ran parallel as far as the new brick building of Mr. John B. Read, on the south side, and the wooden tenement exactly opposite, in the occupancy of Mr. Simpson. Here, with unparalleled exertion, it was at length got under; having raged with destructive fury nearly nine hours and a half. About FIVE HUNDRED HOUSES, principally stores and shops, are calculated to have been destroyed—among them the market-house, and theatre. The loss of property is estimated at THREE MILLIONS OF DOLLARS!

Many lives were lost; their bones are to be seen among the ruins, but it is not known who the sufferers were. Three persons are said to have been blown up in the explosion at the foot of Sycamore, one of them a young man by the name of Myers, late in the employment of Mr. Thomas Wallace; two or three children, were burnt to death in the lower part of Bolingbrook, and the bleach-burnt bones of one unfortunate victim, were to be seen at the back door of the tenement lately occupied as our office. Many more have doubtless perished—for it was with the utmost difficulty that a great number of the citizens, animated by a noble zeal to save the property of their friends and neighbours, could be restrained from entering the houses, even after matches had been fixed to blow them to atoms.

The citizens generally, manifested a disposition to save the town; but all was confusion and dismay, from the commencement. No one seemed willing to assume responsibility, or to take a leading part.—It was the opinion of many, that if one or two houses on either side of the building which first took fire on Bolingbrook, had been blown up, its ravages would have spread no further. But, from the impossibility of procuring a sufficient quantity of powder, from any place nearer than the magazine, to which messengers were immediately dispatched, but returned too late, this plan was found to be impracticable.

Several engines appeared upon the ground—but they might as well have been suffered to remain in their houses.—They were of no service. Their puny efforts resembled the pouring of a drop of water into a lake of unquenchable fire!

No clue has been yet given, by which to ascertain the origin of this overwhelming calamity. Several statements are afloat; but we believe they rest upon no certain foundation.

Our distant readers may form some idea of the solemn horrors of the night, when they are informed, that the fire was distinctly seen in Richmond, 25 miles from Petersburg—and that large flakes were observed to ride on the wind at least ten miles from the town.

[*Intelligencer.*]

CINCINNATI, June 9.—On Tuesday morning last, about 9 o'clock, as the Rev. Lawner Blackman, in company with his lady, was endeavouring to cross the Ohio, on his return to Tennessee, his horses took fright, and in jumping overboard, precipitated him into the river—every exertion to save him proved in vain—he sunk in a few moments, and was drowned. His body was found in a few hours after, and on Wednesday afternoon was attended by a numerous procession of respectable citizens, to the Methodist Episcopal Church in this place, where a funeral discourse was delivered from 2 Cor. v. 1, after which, his remains were deposited in the ground. Mr. Blackman was aged 44 years; he had been seventeen years engaged in the gospel ministry, two of which he was employed as a missionary in the Mississippi and Louisiana Territories, and for a number of years, he filled the important station of Presiding Elder in the State of Tennessee. His walk in life was truly upright, exemplary and holy, such as bespoke the christian and the christian minister.

He was a zealous, enlightened, and faithful pastor—his labours of love were extensive, and were, through the grace of God, the means of turning many to righteousness. In him the Church of Christ has lost a Father, and society an ornament. He has left a disconsolate widow, afflicted relatives, and a numerous circle of friends to deplore his loss.



## OBITUARY.

At the request of a correspondent, who cherishes an interest in the memory of the deceased, we insert the following obituary notice. It is copied from a *Providence*, R. I. paper, of December 10th, 1785.

**PROVIDENCE, DEC. 10, 1785**—On Saturday last, died, at his house, in this town, the Honourable Joseph Brown, Esq. and on the Wednesday following his remains were interred. His funeral was attended by a numerous train of mourning relatives, and the most respectable inhabitants of the town, and a discourse suitable to the occasion, was delivered by Dr. Manning. He was descended from an ancient and reputable line of ancestors, to which his character adds no inconsiderable lustre. He possessed a strong and manly genius, calculated for business, as well as the greatest improvements in the liberal and useful arts and sciences. His skill and industry in the earlier part of life, in the merchandise and manufactures in which he was concerned, had rendered his circumstances easy, if not affluent, and enabled him to indulge his natural taste for science. The first display of his philosophic abilities, was in electricity, in which he became an adept, and has left an electrical apparatus of his own construction, not inferior to any in this country. His researches too, in other branches, particularly in Astronomy, attracted the notice of the Literati: But his favourite study was mechanics. In this was the great strength of his genius discovered, honorary proofs of which are left behind him. The want of an early education was an obstacle in the way of his literary career; but the efforts of his genius in surmounting it, excited the greatest admiration. In testimony of his merits, the honorary degree of master of arts was conferred on him, and he was elected a member of the American Academy of Arts and Sciences. He was one of the trustees and professors of experimental philosophy, in the college in this town, and his liberal donations to it, and zeal for its prosperity, placed him among its principal patrons.—The faculty of students joined the procession as mourners, and felt the loss of a Mecenas. Indeed, he was ready to sacrifice his private business and love of retirement, to serve his fellow-citizens, on the call of his country. He was a patriot from principle and feeling. No mercenary views drew forth his services—they flowed from a heart inspired with the love of freedom and of mankind.—He was several years a representative for this town in the General Assembly, and an assistant to the Governor in Council, the latter of which offices he filled at the time of his first stroke of the apoplexy, in November the 24th, 1784; since which period, he has been at times incapable of business, and after repeated shocks, expired, wanting only eleven days of finishing the fifty-second year of his age. He has been several years a member of the Baptist Church, in this town, and an ornament to the Christian Religion, which he embraced in the vigour of life and maturity of his judgment, on a full and rational conviction of its truth and excellency; and his Christian deportment, exemplary charity and munificence, to the close of life, afford good grounds to hope, that he is now reaping the fruits of righteousness, in a state of vision and fruition adapted to minds like his, illuminated and refined by the true philosophy, and the true religion. He has left a disconsolate widow and four children to lament the loss of a most affectionate husband, an indulgent parent—losses which to them are irreparable.

**GERMANY.** In Bavaria the celebrated Prince BERNHARD, one of Bonaparte's marshals. A Bamberg article of June 4, states the following as some of the particulars of his death: "For some days preceding, a remarkable change in his manner had been observed. General Sacken who dined with him on the 31st May, at his father-in-law's (the duke of Bavaria) told him, he was charmed at seeing him among the small number of persons who had remained faithful to the king. These words disconcerted him so, that he was at a loss for an answer. He had passed all the morning of the 1st at the window, observing with a perspective glass, the Russian troops as they went on; he afterwards went up to the third story to the apartment of his children; he dismissed the servant and threw himself out of the window. His son, yet a child, endeavouring to catch him by the foot, was nearly dragged out of the window with him. The fall was so violent, from the height, that he was killed upon the spot, his head being wholly fractured.—In SAVOY, VICTOR EMANUEL, King of Sardinia, and Duke D'Aoste, in an advanced age. He had but recently been restored to his continental dominions.—In MADRAS, in December last, after an illness of three days, Vice-Admiral Sir SAMUEL HOOD.

**MASSACHUSETTS.** In Boston, Widow ELIZABETH WELCH, aged 71. In Reading, Col. NATHAN PARKER, 67. In Springfield, Mrs. LYDIA WARREN, 72. In Nantucket, Mr. BAKER TURNER, 45. Mr. LEONARD GURNEY, son of the Rev. James Gurney, 20. In Charlestown, Mr. JOHN HARRISON, 74. In Portland, Capt. WILLIAM M'LELLAN, 79. In Hamilton, Mr. ISAAC WOODBERRY, 81. In Concord, Mr. JEREMIAH ROBINSON, 73. Mrs. EUNICE P. HILDRETH, wife of Mr. Jonathan H. 53. By this event the bereaved husband and children sustain an irreparable loss. Among persons in private life, few deaths are more interesting and melancholly, few characters more useful and excellent. In the relations of partner, parent, and guide of her house, she conducted with exemplary wisdom, affection and fidelity. She was "a crown to her husband, and his heart safely trusted in her. Her children rise up and call her blessed. She looked well to the ways of her household." Though much engaged and prosperous in worldly business, she exhibited substantial and increasing evidence of supreme regard to God and divine things, of being a real Christian in heart and life, as well as by profession. This was proved by her practical piety, active benevolence, and charitable deeds. Her zeal for God and the cause of Christ was warm and animated, but not without knowledge, not without happy effects on herself and others. Many sincerely lament her exit; let many also sincerely imitate her virtues. In Steuben, Mr. LEMUEL BAKER, 73. In Dennis Mrs. HANNAH STONE, relict of the Rev. Nathan Stone, 71. In Duxbury, Mrs. SALUMETH WESTON, wife of Mr. Henry Weston, 74. In Salem, Miss HANNAH MANSFIELD, 80.—**RHODE-ISLAND.** In Gloucester, TIMOTHY WILMARTH, Esq. aged 62. In Warwick, Mrs. SALFAR WHITFORD, wife of Mr. Casey Whitford, 42. The virtues of this inestimable lady, though not proclaimed to the multitude, were most sensibly recognised in the bosom of her family, and in the circles of her friends and acquaintance. Wise was she in all the "ways of her household." But the last hours of her existence, manifested the brightest glory of her life. Her soul was perfectly calm and serene amidst the sufferings of her mortal frame, while the "Christian's hope" illuminated its path to the world of spirits. Her infant children have lost a faithful guide, and the world one of the brightest examples of female duty.—**CONNECTICUT.** In Middletown, Mr. OZIAS WILCOX, aged 84. In Southington, Mr. HENRY SMITH, son of Mr. Harvey Smith, 16. In Wilton, Mr. ISAAC CLINTON. In New-London, Mrs. LYDIA LATIMER, relict of Samuel Latimer, 73. SAMUEL JOHNSON, son of Mr. John Johnson, 16. Drowned, in bathing in the river at Preston, Mr. C. GODDARD, 22.—**NEW-YORK.** In Yonkers, Westchester county, on the 4th inst. Mr. JOHN BARTINE, aged one hundred and three years, 3 months and 8 days. In New-York, Mr. HENRY BARTHOLOMEW, 53. In Schenectady, July 19, WILLIAM J. TELLER, Esq. Surrogate of the county, in the 41st year of his age. In Locke, Seneca county, as mentioned in our last, Mrs. NANCY GIFFORD, wife of Mr. Abraham Gifford. At her funeral, says the *Courland Repository*, a sermon was delivered by the pastor of the church, the Rev. Mr. Deane, from Rev. 14—13.—"Blessed are the dead who die in the Lord, from henceforth." In her last sickness and death she exhibited a striking instance of the reality and the excellence of divine religion. She bore the pains and distresses of dissolving nature with calm resignation to the Divine will, and in the triumph of faith yielded up her spirit into the hands of her Almighty Redeemer. For a number of years her mind had been much exercised with serious impressions. Sometimes she ventured to express a degree of hope; but this hope was often clouded by doubts and fears. In the course of her last sickness the clouds were dispersed. Light broke in upon her soul. She united with the church, and expressed great joy in partaking of the sacred symbols of her Saviour's sufferings. In her last struggle with the last enemy, she found divine grace to be all sufficient. Her consolations were strong. She said, "I am going, and I am ready;" and immediately breathed out the ardor of her affections in a fervent prayer, which through her extreme weakness was not distinctly heard. Soon after this, in full assurance of a glorious immortality beyond the grave, she took her departure.—**PENNSYLVANIA.** In Philadelphia, Mr. LAWRENCE FORD, aged 54. Mr. WILLIAM MASSEY, an old and respectable inhabitant. Mr. JOHN DELEVAL, aged 64, ship-wright, and for many years a respectable inhabitant of the district of Southwark. **VIRGINIA.** On the 11th July, in the upper end of Havanna county, Mrs. MARY SHEPARD, wife of Abraham Sheperd, and daughter to Col. James Payne, who for a few months had been in a lingering state of health, but departed extremely sudden, as follows: Her servants were preparing dinner, one of which came to the door with a dish, which she took and set on the table, turned a few steps off, fell on the floor, and expired without a struggle—leaving behind a mourning husband and four little sons. In the life of this dear woman, all who knew her, witnessed a bright example of the power of Christianity. She was a respectable member of the Methodist Episcopal Church, a dutiful child, loving wife, kind mother, and good neighbour.

## POETICAL DEPARTMENT.

To the Editor of the CHRISTIAN VISITANT.

SIR,—The following lines were taken from a tomb-stone, in St. Paul's Church Yard, London. They were written by a gentleman on the death of a lady, who died the day previous to their intended marriage. If you think them worth inserting in your Saturday's *Visitant*, you are at liberty so to do. A SUBSCRIBER.

Go spotless honor and unsullied truth;  
Go smiling innocence and blooming youth;  
Go saint-ey'd patience at affliction's door;  
Go soft humanity that bless'd the poor;  
Go winning wit, that never gave offence;  
Go female sweetness join'd with manly sense;

Go modesty, that never wore a frown;  
Go virtue, and receive thy heavenly crown!  
Not from a stranger came this heart-felt verse:  
A friend inscribes thy name, whose tears bedew'd  
thy hearse.

## AN EXHORTATION TO WATCHFULNESS.

## "WATCH."

HAVE angels sinn'd, and shall not man beware?  
How shall a son of earth escape the snare?  
Not folded arms and carelessness of mind,  
Can promise for the safety of mankind:  
None are supinely good;—through care and pain,  
And various arts, the steep ascent we gain.

This is the seat of combat—not of rest,  
Man's is laborious happiness at best.  
On this side Death his dangers never ceases,  
His joys are joys of conquest—not of peace.

## LINES

Written on a blank leaf of the Holy Bible.

YE sacred tomes, be my unerring guide,  
Dove-hearted saints, and prophets eagle-ey'd!  
I scorn the moral top and ethic sage,  
But learn the truth from your illum'd page.  
Like Moses' bush, each leaf divinely bright,  
Where God invests himself in milder light!  
Taught by your doctrines we devoutly rise,  
FAITH points the way, and HOPE unbars the skies.